1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

776 to have been worshiped more extensively, and the clay images made in their honor also continued in unbroken line the tradition of the Middle Culture figurines. Coatlicue (Our Lady of the Serpent Skirt) was the mother of the gods in their stellar aspect but also was honored as the mother of Huitzilopochtli. The measure of her importance may be gauged by [778] the great statue of her in Mexico which is a masterpiece of sacerdotal art and undoubtedly had a temple to itself. Coatlicue was also represented as a mother carrying a child in her arms. In this guise her function as a mother goddess brought her image into almost every home in the valley. Tonantzin (Our Mother), which may have been an aspect of this same goddess or of Cihuacoatl (Snake Woman), had a temple at Tepeyac, now the site of the shrine to the Virgin of Guadalupe, and her cult was transferred to the Virgin by the early missionaries, an act exemplifying their intelligent procedure in evangelizing the Aztecs. A goddess, Tlazolteotl (Eater of Filth), was extensively worshiped and was also synonymously known as the "Mother of the Gods." Primarily an earth-goddess, she, alone of the goddesses, had a moral significance, since in eating refuse she consumed the sins of mankind, leaving them pure. A rite of confession [783] developed in her cult. (See Plates 54–55.)

Standing out from the numerous divinities associated with death were Mictlantecuhtli and Mictlancihuatl,* (Our Lord and Lady of the Region of Death). They wore masks made from human skulls, and their ornaments were either human bones or representations of them. They presided over the northern regions and also ruled the hells below the earth. Theirs was no punitive function, for all who died, save in

*Meek-tlan-se'e-watl.

776 **Twelfth Chapter, which telleth of the Goddess of Vice (Tlaçolteotl).**[89]

Tlaçolteotl was also called Ixcuina, and also Tlazolquani. As to the name Tlaçolteotl: it was said that it was because her realm was that of evil and perverseness—that is to say, lustful and debauched living. It was said that she ruled and was mistress of luxury and debauchery.

776 551 And as to her name Ixcuina: it was said there were four women—the first named Tiacapan (the elder sister), the second Tricu (the younger sister), the third named Tlaco (the middle sister), the fourth named Xocotzin (the youngest sister).[90] These four women, it was said, were god-[desses]. These, each separately, were called goddesses of luxury (Tlaçolteotes).

And as for her being called Tlazolquani:[91] it was said it was because one told, one placed before her, all vanities; [783] one told, one opened, before her all [one's] unclean works—however ugly, however grave; avoiding nothing because of shame. One exposed all before her, [and] made one's confession in her presence.

776 It was said: evil and perverseness, debauched living—these Tlaçolteotl offered, inflamed, inspired. And likewise she forgave. At her whim, she removed the corruption; she cleansed; she washed. In her hand lay the [cleansing] green and yellow waters.[92]

● [783] And thus she pardoned; thus, at her whim, she removed the corruption. In her presence confession was made; before Tlaçolteotl the heart was opened; before her one recited, one told one's sins.

793 776 783 And her warden[93]—he who saw for her—was a seer,[94]

Jnic matlactli vnnome capitulo: ytechpa tlatoa yn tlaçolteotl.

In tlaçolteotl: yuan inca ixcujna, yuan itoca tlazolquanj. Jnic motocaiotia tlaçolteotl, qujl ipampa, qujl ihoatl yiauca, ytlatqui, ytech pouj, in teuhtli, in tlaçolli: in qujnonequj, xviloncjiuhtli, qujl ipan tecui, ypan tlatocati, yn axjlonenjliuiqui.

Auh ynjc itoca, ixcujna: qujl nauhnt ennh, in cine: ynjc ce itoca tiacapan, ynjc vnn, itoca tricu, ynjc ey, itoca tlaco: ynjc nauj itoca xocotzin. Jnjque hin, nauhtin cioa: qujl tetu. Jnjque hin, cecenca ytenoca: tlaçolteotes.

Auh ynjc motocaiotia tlahtolquanj: qujl ipampa, inixpá mjtoa, inixpan mopou, yn jaqujch nequalli: iixpan mjtoa, nemelaoa, yn jaqujch tlahellachiuilli: innamol conca tenamauhti, irumatol conca cujh: ede mopinaviuicoa, vel nuchi, iixpan neci, ixpan mjtoa. Neiolmelaoaliztli.

Qujlnach in tlaçolli, in teuhtli, in axjlonenjlzioc: ihoatl qujtemaca, ic temoela, ic tehipixtu in tlaçolteotl. Auh çan no ihoatl, quixpolhuja: ihoatl chico, xnaoac qujujca, qujuca: ihoatl, tepapaca, tehelxio: ihoatl imac manj yn matlalatl, in tzapalatl.

Auh injc quixpopolhuja ynjc chico, tlanaoac, qujujca, qujuca: iixpan neiolcuitile, iixpan neiolmelaoalo, yn tlaçolteotl, iixpá mopou, mjtoa, in tetlachical.

Auh iix, ynacat, ytlacacauh nuchina, in tlapouhqui, in

---

93. The chapter on Tlaçolteotl is not included in *MS Academia de la Historia* nor *MS Biblioteca del Palacio*. Hence it is not among translations in Seler's *Einige Kapitel*, nor, probably, elsewhere.

94. Cf. Eduard Seler, *Tonalamatl of the Aubin Collection*, p. 97: "It is the goddess who is by the Interpreters called Ixcuiname, 'she of the two faces' or 'of two-colored face,' and Tlaçolteotl, 'Goddess of Dirt,' and is explained as goddess of lust, of sensual love, and as patroness of adulteress. . . . She, this goddess, or these goddesses—for under the designation Ixcuina, she was thought of as in the plural number, and, indeed, as stated by Sahagún in his first book, as four sisters of different age—was the deity who according to this legend, introduced the peculiar kind of sacrifice which was offered to the earth—the cleansing to death with arrows." The names of these four sisters were common girls' names. See p. 41.

91. Name of filth as of sodium (Seler: *op. cit.*, pp. 93, 94). Sahagún's corresponding Spanish is "*ensuciarse de cosas sucias.*"

[846] 92. Cf. Eduard Seler, *op. cit.*, p. 97, discussing Chalchiuhtlicue and Tlaçolteotl: ". . . the water . . . is not only emblematic of the vanishing and evanescence of earthly being, in that it sweeps away all things, but is also the symbol of purification and cleansing; it removes filth, which is sin. Thus speaks the midwife when four days after its birth she subjects the child to a ceremonious washing: 'My son, come unto thy Mother, the Goddess of Water, *Chalchiuhtlicue*. May the cleanse of the dirt which thou hast of thy father and thy mother' . . . . 'My son, come to the Mother, the Father, the Lady *Chalchiuhtlicue*, the Lord *Chalchiuhtlatonac* . . . cause the water, the blue (*Matlalxi*), the yellow, (*Tozpalxi*), may it wash thee, may it cleanse thee perfectly, may it take from thee the evil which thou hast from the beginning of the world, which clings to thee from thy father, from thy mother.'" Sahagún (*Historia general*, Vol. II, pp. 191-2), says: ". . . *ceuisman con que la partera crubre a la diosa del agua llamada Chalchiuhtlicue y Chalchiuhtlatonac, y dezia así: 'Señora nuestra Chalchiuhtlicue y Chalchiuhtlatonac, vosotros ha a vuestra presencia esta criatura; rodeyese que la recibais.' Dicho esto la partera tomaba el agua echaba sobre ella su remedio, y luego la daba a gustar a la criatura y tambien la rociaba el pecho con ella, y el colodrio de la cabeza, a manera de cruzada se ponia el dios y crismaba a los niños, y decia de esta manera: 'Hijo mio muy amado, y de esa manjar dueño, hija mia muy amada—, llegaste a vuestra madre y padre la señora Chalchiuhtlicue y Chalchiuhtlatonac; tomaste ella, porque ella es la de lavar a cuantos y en los hombres en este mundo.' Y luego vuelta en el agua a la criatura, y decia: 'Entra hija mia—a hija mia—ya el agua, que es llama Matlalxi y Tzapalxi; llevara en ella, limpiara lo que está en todo lugar, y tenga por bien de apartar de vos todo mal que traeis con vos desde antes del principio del mundo.'" Seler (loc. cit.) establishes a connection between Chalchiuhtlicue and Tlaçolteotl. In the 66th week of the *Tonalamatl of the Aubin Collection*, which is ruled over by Chalchiuhtlicue, the water goddess holds the hand of Tlaçolteotl in her hand. In the *Codex Borbonicus* for the corresponding 66th week, a stream of water issues from the throne of the water goddess and in the current in the headdress of Tlaçolteotl. These two illustrations mentioned Seler's remarks on the relationship between the two.

97. See Sahagún: *Florentine Codex*, Lib VI, cap. xiii (xiii, ccccxxxvi); also *Historia general*, Vol. II, p. 249.

98. See Chap. VIII. Seler (*Einige Kapitel*, p. 5) uses the term *Kalenderwahrsager*.

the tlapouhqui, nine in reading the sacred almanac which lay in his hand, with the picture [writing], the ink, [and] the colors for painting; the knowledge, the wisdom which hath been ensured.[59]

The penitent who would confess first explained to the seer; he said unto him:

"I wish to go to the master, our lord, the savior and protector of all, our lord Tezcatlipoca,[60] in secret. I wish to have this for myself."

The soothsayer said: "Thou hast been given this favor."

He instructed him when he should come; he chose a favorable time. He saw, in his sacred almanac, what day was good, favorable. It was said: he hath chosen the time.

And when the appointed time [came] he[61] bought a new mat, and incense, and wood. [If he was] a highly honored penitent, he made his confession in his own house; the seer was there. Or perchance the penitent went to him.

He swept well the place where the new mat was placed, and a fire was lit. Then the seer cast the incense into the flames. He addressed the fire; he said:

"Mother of the gods, father of the gods, old god, here hath come a man of low estate. He cometh here weeping, sad, anguished. Perhaps he hath sinned; perhaps he hath erred, perhaps he hath lived in filth. He cometh heavy-hearted; he is sorrowful. Master, our lord, protector of all, also take away, pacify, the torment of this man."

Then the seer spoke unto him who would confess; he said unto him:

"Thou hast come toward the god, protector of all, and [into] his presence. Thou hast come to tell him, to deliver thyself of, thy evil atmosphere, thy corruption. Thou hast come to open thy secrets.

"Take care that thou commit no fault or sin. Take off thy clothing; show thy nakedness to the god, protector of all, our lord Tezcatlipoca.

"Perhaps, being a man, thou wilt not see the god; perhaps he will not speak to thee, being a man; [for] he may not be seen nor touched.

"And so, in this manner, thou comest [to the god], uncover thy secrets, tell thy way of life, thy deeds, in whatsoever way thou art moved, in whatsoever manner it is, whatsoever thou hast done, whatsoever thou hast achieved, whatsoever thou dost which [is] evil and sinful.

"Overturn, pour forth thy vices, thy wrongdoing; [expose] thy evil odor, thy corruption.

"And let our lord, protector of all, have pity on thee—

tlamatiuj, yn jmac mauj, yn amantli, yn tlacujlolli: in quipia 776
yn tilli, yn tlapalli, yn matile, yn piala, yn nonotzale, yn 793
oquito 783

yn mojolmelaoaz in tlapilchiualo; achto quitlacaquitia in tlapouhquj, quilhuja.

Ca ynechtenco njnaxitimequj, yn tlacatl, yn totecujo, in tloque nanaque: in totecujo, yiualli, yn ehecatl, ypapaxin, ypetlacaltzin, njcnotitilizmequj.

Quilhuja in tlapouhquj: ocimotlacaxilili:

quinnotzin, yn iquin oallaz: quipepena in tenalli, quitta [787]
yn jamux, yn jdlacujlol: quitta, yn iquin qualli tenalli, yn
iaccan, in qualcan: mjtna: quitonalpepenja.

Auh yn ie yquac, in ie ynacoztilpan, iancujc petlatl quicna: yoan copalli, yoan quauitl: yn tlamauizti in tlamacxuhquj, çan ichan yn mojolmeloa, ie vmpa iauh in tlapouhquj. Auh anoce teujc iauh, in tlamacxuhquj:

iancujc petlatl in motoca, vellachpano yn vncan motlalia; [788]
yoan tletlalilo: njmaz copalli contema in tleco in tlapouhquj,
quinocxa in tleci; quilhuja.

Teteu ynnan, teteu ynta, veue tzotl, njcan oallatia, in cujtlapilli, yn atlapalli, yn macoualli: njcan chocatiujtz, tlaocxitiujtz, motzupoualtiujtz, ancan omalauh, ancan omotepotlamj, ancan oquinamjc yn vitlallotl, in tocatzcoalli, yn çacamjtl; aquj ialitlacoa, quitequipachoa, Tlacatle, totecujoe, tloquahe nanaquahe, maroço xicmecujli, ma xicmocaquiti, yn jnontlamachilis yn macoualli.

Niman quinotza, yn moiolmelauhquj, in iehoatl tlapouhquj: quilhuja.

Tiualmovicatia yujctzinco, iispantzinco, in tloque nanaque; ticmelhujlico, ticmomaquilico, yn mjtoca, in mopalanca: ticmoclapalhujlico, in motop, immapetlacal,

a ma xo eppa ieh njcan timatoiaui, timotepexiuj: ma ispantzinco ximopepetlaco, ximomamaxaxauj, in tloque, nanaque, in totecujo, in ioalli, in ehecatl.

A cujx tictlacaittaz in totecujo, a cujx mjttlacanoztaz: ca ioalli, ca ehecatl.

Auh ynjn quen tiujtz, ma xictlapo in motop, in mopetlacal: ma xicpoa in monemjlis, in motlachiual, yvin quenjn ticmati, yvin quenjn cah: in quenjn mochiuh, in quenjn tax; in quenjn tictlaliz, in monequal, in momaquaujtoc:

xicnoquj, xicpetlauj, in maiectica, in maqualtica, in mjtoca in mopalanca.

Auh xicmoclaocuilnonochili, yn totecujo, in tloque nanaque,

---

59. Cf. Florentine Codex, loc. cit., and Sahagún, Historia general, loc. cit.

60. Cf. corresponding Spanish text, Sahagún, op. cit., Vol. I, p. 67, and Vol. II, p. 71, gives as meanings of yoalli, ehecatl (1) "espíritu, aire y viento"; and (2) "Dios invisible sin imagen . . . impalpable, y favorecedor y ayudador, por cuya virtud todos viven. . . ." Angel María Garibay K., Llave del náhuatl (Colombia, Editorial [illegible], 1940), p. 113, translates tloque nanaque as "que está cerca y junto"—the one, God in general.

61. Context suggests that penitent refers to the penitent.

776 who, stretching forth his arms to thee, embraceth thee and
783 carrieth thee upon his back.[62]
793 "Be daring; be not timid because of shame; be not backward."

[627] Then the penitent [swore an oath to tell the truth, by] touching earth, and cast incense upon the fire. Thereupon he seated himself before the soothsayer and spoke—for [the seer] was the representative, the deputy, the likeness [of the goddess]:

"Our lord, protector of all, because thou perceivest my evil odor, my vices, I take off my clothing and uncover, in thy presence, my nakedness—[that is,] the things I have taken, the things that I have done. Can these things be hidden and darkened, when they are reflected and clear in thy sight?"

Then he began [the tale of] his sins—whatsoever he had done; as if he were offering a song, proceeding thus, talking, doing it as if he were following a road. Much [in that way] he followed [the tale of] his sins. So he proceeded.

785 And when he ended his words, then had he told all his
776 sins.
783 Then answered the seer, the warden [of the god]: he
793 said unto him:

"Behold, thou hast spoken to the god; thou hast offered him thy deeds and thy misdeeds.

"And behold, this thou shalt do. When the Cinaspiltli descend, when the feast of the Cinaspiltli or the Incuiname is celebrated,[63] thou shalt fast four days. Thou shalt starve thy entrails; thou shalt parch thy lips.

"And when it is the day of the feast, at night thou shalt pierce thy tongue with straws and *maguey* spines. With these thou shalt thus repent thy sins. These thou thus payest in blood.

"And thou shalt pass these straws, as many as thou wishest, whether straws or *maguey* spines. And thou shalt pass these straws either through thy ears or through thy tongue.

"And thou shalt thus pass the straws through thy tongue; but take care lest thou do penance only to earn merit. Rather [thou shalt do it] to expiate thy sinful life; thou shalt offer blood for thy sins; [therefore] shalt thou break open thy tongue, inserting [the straw] from in front of thee.

"When thou drawest it through, thou shalt cast it down behind thee, either each one [alone] as thou takest it out, or else thou shalt gather them, binding them together, even four hundred [of them], even eight hundred of the straws, which thou shalt have passed through thy tongue.

"Thus shalt thou cleanse thyself of thy faults and thy sins."

in monaqualtitica, y macochetica, in tepotzotica;

zmoelapalo, ma timopinoquetz, ma tizniolo.

Nimā ōtlalqua in tlamacxubquj, oncopaltemo: njman ipan motlalia in tlapoubquj: quihuja, injc tevujti, ynjc tepatiloti, ynjc mixipeda.

Tonecujoc, tloquehe, naoquehe: ca ticmocuĵlia, ca ticmonequjxtia, in njuca in nopalanca: mjxpantzinco, njnopeperlaoa, njnomamazuja: ca onaz, ca onjcchiuh: cujx ichtaca, cujx tlaiocuian, ca tenec, ca tlavilpan in mjxpantzinco, yn onaz.

Niman conpecaltia: in jtlaĵilchioalix, vel iuja quenja cah, vel yuja quenja quichiuh: yn maca çan cujcatl, cenca çan jvin omoua, cencan yvin conjtoa, yn juh quichiuh, in inaca çan veli, cencan quitocatiuh yn jtlachioal, yn juhuj cencan quitocatiuh.

Auh yn odamjto yn jolatol, yno muchi quito ytlachioal:

quinamaquilia, yn tlapoubquj, yn jxtli, yn nacazteli muchioa, in teujujti, in tepotilloti: quihuja.

O ca ticmonenechilia, ca ticmomaquilia, in tloque naoaque, in motlachioal, in monequavitec.

Auh yuja, ca inca yn tait, yn ticchioaz: yn jquac temoa, yn jquac temo cioatpipilti, anoço yn jquac ymjlhujuh cioapipilti, yn jxcujname: nauĵlujtl timoçoaz, timocujtlazculçoaz, timotemoaztaz.

Auh yn iquac vel jlhujtl, in ie oallauĵh, in ioaltica tiçacatlaçaz, titlacuqujxtia: yuja motlapilchioal, iuh tiquamjctia y: auh yuja iuh namjquo ez y:

auh je quenja ticnequix, iuh ticnequix: ynila tiçacatlaçaz, iehoatl in tzucalçacatl tiqujxtia, anoço tlacxel. Auh aço monacaxco in titlaqujxtia, anoço monenepilco.

Auh yuja tiquĵxtia: ca amo ma çan titlamacoxo, ca tnuhtli, tlaçalli in tictlaça, tictlacoçoa, ticcujtlacuepovia, ỹ monenepil, mjxpampa ticaquix,

mocxictlan in tiequjxtia, in tictlaçaz: aço çan cocox in tiequjxtia, anoço çan ticmomaquixtia, tictlatlaçalhuiz, yn aço centzontli, aço vntzontli, in tiequjxtia tlacotl:

ic poliuia, in motlalacotl, in motlapilchioal, in monequal.

62. Cf. Note 56.

63. See Cap. X. The Cinaxtoxe or Cinaspiltin were thought to be earth-goddesses who descended to earth in the form of eagles; they incited men to sin and crime.

And if the sins of the penitent were only light, [the priest] said unto him:

"Thou shalt parch thy lips, thou shalt fast, thou shalt starve thy entrails for four days."

Or else he said unto him:

"Thou shalt sing and dance [for the goddess]; thou shalt hang rubber-spotted papers [as offerings] and fashion images [for her]."

Or else, he said unto him:

"Thou hast done wrong, truly, with wine. Thou shalt satisfy the gods of wine, the Tzouchtin."

And he thus commanded him, and said unto him:

"When thou goest, when thou dost thy penance at night, thou shalt take nothing with thee. Thou shalt go naked. Thou shalt gird thy loins with paper painted with pointed figures,[68] spreading one piece behind thee [and one] at thy feet.

"And when thou shalt return, there before our lords, the gods, thou shalt cast off thy paper skirt."

And when he had done his penance, then he went to his house.

Thus in the end he changed to a good life. It was said that if he were to sin again—so it was said,—no longer might he gain mercy therefor.

It was said that they told only of great vanities, grave violence, adultery, [and only] the aged so spoke.

Thus the aged confessed—it was said—that they might not be punished here on earth for their sins; if they were adulterers, so that their heads might not be pierced, or beaten with stones, [therefore] they confessed.

The confessor, before whom were laid [one's] sins, nowhere spoke of what had been placed before him, of what had been said in secret.

For what was said in secret was not for him, but was given and told in secret to the god. And him mortal man might not see.

Thirteenth Chapter, which telleth of the little gods—the lesser [ones],[69] who were considered the very old gods.

Turquoise Lord (Xiuhtecutli)—the yellow-faced one, the holy flame. This one was known as fire, [as] the old god, [as] our father.

He was thought a god, considering that he burned one, he consumed one, he scorched the fields. And for many purposes he was useful; for [with fire, thus] one was warmed, things were cooked on a plate, things were cooked in a pot, pottery was fired, salt was burned, syrup was boiled, charcoal was burned, the lime was burned; things were fried,

Auh intla çan xicca, yn jtlapilchioal, tlamacxuhquj: 785
qujlhuja,
tinotzcuxtzaz, titlacatlaquaz, timocujtlaxcuiçaz, 776
naujlhujd: 783
anoço qujlhuja
titlaxtic, timotetzuhcaoz, tiepiquiz: 793

anoço qujlhuja.

ca nel vetli, yn jpan otitlaneçomalti, tiqujnequjztiz in totochtin.

Auh qujlhuja, ynjc qujnaxtia:

yn iquac tiaz, yn titlamacoz icaltica, atle motech vetziaz, tipetlaubtiaz: yn momaxac, amatl-tlaitzcopeualli in mantiaz: centitl mjcampa, mocentlampa, mantiaz.

Auh yn jquac tioalmocuepaz, vmpa tecontlaçaz yn jmjxpan totecujooan, yn tetzu, ym mamacuc.

Auh yn jquac otlamacuh, njman oalauh yn jchan:

ic cenmajan, monemjlitzcuepa: qujlmach intla oc cepa tlatlacoz, qujl ça aocmo tlaoculiloaj.

Qujlmach çan yio vey nequalli, vey nequaujtectli, in tetlaximalitztli: in qujtoaia veuetque.

Jnjc moiolmelaoaia veuetque: qujlmach, iehoatl, ynjc amo tzacujltiloque, njcan tlaltipac, yn jxdapilchioal: yntla ocetlaxiui ynjc amo quatetlasililoz, ynjc amo quatepitzinjloz, [684]
ynjc amo quatetzotzonalo, moiolmelaoa.

Ja tlapouhqui, yn jixpan tlalilo, tlapilchioalli: çan njman ecan qujoa, in tlein ixpan tlalilo, in tlein illujlo:

ipampa ca amo ieh yn jlhujlo, in nonotzalo, ca tloque, ca naoque, in maco, in jlhujlo, in tlapilchioalli: ca amo ieh motta, in macoualli.

Jnic matlactli vmey, capitulo: ynnechpa tlatoa, yn 776
ixpiuhtoc tetzuh: yn qujtoaqujlia, yn onotenxuhque, yn veuetzin tetzuh.

Xiuhtecutli: iacoçauhqui, yoan cueçaltzin. Jehoatl motociaotia in tlel, anoço vme teutl yoan tota:

teutl ipan machoia: ishica, ca tetlatia, tepaloa, techchiuoa, tlachinoa: yoan mjec tlamantli, ynjc tlacuelia: ca ic nenculo, ic tlapacoxo, ic tlacuxitilo, ic tlaxco, ic ixtatlatilo, ic necutlatilo, ic tucullatilo, ic tuuxtlatilo, ic tlaxtuioniilo, yc tlatuioniilo, ic tlatlaoztzalo, yc tetlacujtlalo, ic tamaxcallatilo, ic cuitlatilo, ic tlaxxtlatilo.

---

68. The most characteristic emblem of Tlazolteotl is a brown wrapper with a *tlahuipinolli*—paper impressed with painted figures (see *Codex Borbonicus*, records of *Ochpaniztli*). The paper loin cloth is an double of this same pattern. Probably the *huipil* worn by the goddess in the illustration (Plate 12) is a good indication of the design of the loin cloth.

69. Corresponding Spanish text has: "*que son menores en dignidad que los arriba dichos.*"

The third month they called Toçoztontli. On the first day of this month they observed a feast to the god named Tlaloc, who is the god of rain. On this feast they slew many children upon the mountains. They offered them as sacrifices to this god and to his companions, so that they would give them water.

Al tercero mes, llamavan toçoztontli: en el primer dia deste mes, hazian fiesta al dios llamado Tlaloc: que es dios de las pluujas. En esta fiesta, matauã muchos niños, sobre los montes: ofrecianlos en sacrificio a este dios, y a sus compañeros, para que los diessen agua.

Chapter 3
Toçoztontli

On this feast they offered the first fruits of the flowers which had bloomed earliest that year, on the pyramid named Yopico. And before they had offered them, none dared smell a flower.

Those in charge of the flowers, who are called *xochimanque*, celebrated a feast to their goddess, named Coatl icue, or by another name Coatlan tonan.

Likewise in this month, those who had worn the skins of the dead [sacrificial victims] whom they had flayed the previous month, took [them] off. They went to cast them into a cave in the pyramid which they called Yopico; they went in procession to do this, and [performed] many ceremonies. They went stinking like dead dogs. And after they had left them [in the cave], they washed themselves, [performing] many ceremonies. A number of the sick made vows to attend this procession, in order to recover from their sickness, and they say that some [of them] recovered.

The masters of the [sacrificed and flayed] captives, with all those of their households, did penance for twenty days: neither did they bathe nor wash their heads until the skins of the dead captives were deposited in the cave mentioned above. They said that they did penance for their captives.

After they had ended the penance, they bathed and washed themselves, and summoned all their kin and friends, and gave them food. And they performed many ceremonies with the bones of the dead captives.

1. Marginal notation: *Apollo habet dies xxx.*

Cap. 3.
Toçoztontli.

1 c KL. *c 14*
2 d En esta fiesta: ofrecian las prjmicias *d 15*
3 e de las flores, que aquel año primero *e 16*
4 f nacian en el cu, llamado iopico: y *f 17*
5 g antes que las ofreciessen, nadie osaua *g 18*
6 A oler flor. *A 19*
7 b Los officiales de las flores, que se *b 20*
8 c llaman sochimanque: hazian fiesta, a *c 21*
9 d su diosa llamada Coatl ycue, y por otro *d 22*
10 e nombre coatlã tona. *e 23*
11 f Tambien en este mes: se desnu- *f 24*
12 g dauan, los q̃ trayan vestidos, los *g 25*
13 A pellejos de los muertos, q̃ aujan des- *A 26*
14 b ollado el mes pasado: yuanlos a echar *b 27*
15 c en vna cueua, en el cu, que llamauan *c 28*
16 d iopico: yuan a hazer esto, con pro- *d 29*
17 e cesion: y cõ muchas cerimonjas, yuan *e 30*
18 f hediendo, como perros muertos: y *f 31*
19 g despues que los aujan dexado: se *g 1*[1]
20 A lauauan, con muchas cerjmonjas: *A 2*[1]
Algunos emfermos hazian voto, de hallarse presentes, a esta procesion, por sanar de sus emfermedades: y dizen, que algunos sanauan.

Los dueños de los catiuos, con todos los de su casa, hazian penjtencia, veynte dias: que nj se bañauan, nj se lauauan las cabeças: hasta que se ponjan los pellejos, de los captiuos muertos, en la cueua arriba dicha: dezian que hazian penjtencia, por sus captiuos.

Despues que aujan acabado la penjtencia: bañauanse, y lauauanse, y combidauan a todos, sus parientes, y amigos, y dauanles comjda: y hazian muchas cerjmonjas, con los huesos, de los catiuos muertos.

2. Marginal notation: *Mortui equiparantur.*

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

black sleeveless jacket, and his tobacco gourd with black tassels, and they put on them their white foam sandals.[6] Then they veiled and covered their faces, each one of them, with black fasting capes designed with bones. And they gave them copal incense bags, black and designed with bones, which they filled with incense. And their incense ladles were filled with live coals. Then also they took up each one of them; the keepers of the gods, the long-haired ones, went taking them in their midst, in order to have them go up above to [the Temple of] Uitzilopochtli. Then each one took incense; each one filled his incense ladle, which went full of live coals, and raised the incense ladle before [the image of] Uitzilopochtli and perfumed it.

tliltic in jmama, ioan quimaaquilia impocolcac iztac: njman ic quimontlapachoa, quimonixquimjloa, cecenme, ica neçaoalquachtli, tliltic omjcallo, ioan quimonmaca icpaxiquipilli, tliltic omjcallo, in vncan temj copalli, ioan intlema tlexochtli ontentiuh: njman ic no quintlecauja cecenme, quintlacoaantiuj in teupixque papaoaque, injc quintlecauja iicpac vitzilopuchtli, injc cecenme concuj in copalli, contema in jntlemaco, in vncan tentiuh tlexochtli, cacocuj in tlemaitl in jixpã vitzilopuchtli quipopochuja.

644
292

SECOND PARAGRAPH, in which it is told how those chosen did penance there in the temple and came not forth for four days.

And when this was done, and they had offered incense and spread a fragrance before Uitzilopochtli, then they brought down the ruler, the lord of men; he went covered with the green fasting cape with a design of bones. Then they also brought down each one of the lords. They went quite slowly in order; they went with faces veiled, each one, with the fasting cape with the bone design.

The keepers of the gods, the long-haired ones, went taking them in their midst. They took [the ruler and] they escorted[7] [the lords] there to the house of fasting, a place named Tlacochcalco, or Tlacatecco, the house of Uitzilopochtli. There they fasted and did penance for four days. Nowhere went they forth; they only remained seated. When it was already midday, then the keepers of the gods, the long-haired ones, also went; the ruler and the lords in the Tlacatecco, who fasted there, they seized—they went taking them in their midst. They went with faces veiled in fasting capes; in the hands of each one went his incense ladle, and each one went taking with him his cotton bag filled with incense. Slowly and in order they went to take them up, above to [the Temple of] Uitzilopochtli, to offer incense, to spread a fragrance before [the image of] Uitzilopochtli. In the same way they came down; they came in order; they came with faces veiled in fasting capes designed with bones. Then was the time

INJC VME PARRAPHO: vncan mjtoa, in quenjn tlamaçeoaia in tlapepenalti, in vmpa teupan: auh amo oalquiçaia naujlhujtl.

643
644

Auh in ie iuhquj otlenamacaque, otlapopochujque iixpan vitzilopuchtli: njman ic qujoaltemouja in tlatoanj, tlacatecutli, tlapachiuhtiuh in jca neçaoalquachtli omjcallo xoxoctic: njman ic no ceceiaca quinoaltemouja, in tecutlatoque, çan jujian tecpantiuj, ic ixtlapachiuhtiuj, ceceiaca in jca neçaoalquachtli ōmjcallo.

783
785

quintlacoaantiuj in teupixque papaoaque, qujujca qujmonujca in neçaoalcalli, itocaiocan tlacochcalco, ioan tlacatecco, in jchan vitzilopochtli: in vncan tlamaçeoaia moçaoaia naujlhujtl, amo campa quiça, çan eheoxticate; in jcoac ie nepantla tonatiuh, njman ic no obuj in teupixque papaoaque: in vncan tlacatecco, in vncã moçaoaia tlatoanj, ioan tecutlatoque, qujmonana, quintlacoaantiuj ixqujmjliuhtiuj, in jca neçaoalquachtli, inmac oootiuh in jntlema icecemme, ioan itlan cantiuh ceceiaca in jicpaxiqujpil, in vncan tentiuh copalli, çan jujian tecpantiuj, in quintlecauja in jcpac vitzilopuchtli, inic ontlenamaca, injc ontlapopochhuja ixpan vitzilopuchtli: çan no iuj injc oaltemo tecpantiujtze, ixtlapachiuhtiujtze, in jca neçaoalquachtli omjcallo: qujnjcoac tlaqua in tlatoanj, ioã tecutlatoque ça ceppa in tlaqua cemjlhujtl.

6. Impossible: inexplicable le sandale.
7. The Real Academia de la Historia MS has quitaronse los quitaronsele.

643 that the ruler and the lords ate; only once a day did
644 they eat.

● 783 And at night, when midnight arrived, the ruler
785 and the lords arose, covered with the fasting capes. And they took up their incense ladles and cotton bags filled with incense, and maguey spines; and they were shod in their foam sandals. And these keepers of the gods, the long-haired ones, took them in their midst—they took them above, to [the Temple of] Uitzilopochtli, to offer blood at midnight. And they offered incense; there they cast incense before [the image of] Uitzilopochtli.

In the same manner they came down. They went in order. The keepers of the gods, the long-haired ones, took them in their midst, with their faces veiled in fasting capes designed with bones. When they had descended, then they went to bathe—the ruler and the lords. Thus did they do penance at night.

For four days they fasted, with faces veiled in fasting capes. And for as many days, at noon, they offered incense before [the image of] Uitzilopochtli. Likewise, for as many nights, at midnight, they offered incense and made blood offerings before [the image of] Uitzilopochtli, and they bathed themselves.

Auh iooaltica, in jcoac ioalnepantla oaçic, meoa in tlatoanj, ioan in tecutlatoque, ic ommotlapachoa in neçaoalquachtli: ioan concuj in jntlema ioan icpaxiquipilli in vncan temj copalli, ioan vitztli, ioan conmocactia in jmpoçolcac: auh in iehoantin teuixque papaoaque, quintlacoaantiuj, in qujujca, icpac vitzilopuchtli, injc ommjço iooalnepantla, ioan ontlenamaca oncopaltema, in jxpan vitzilopuchtli.

çan no iuj oaltemo tecpantiujtze, quintlacoaana in teuixque papaoaque, ic ixtlapachiuhtiuj in neçaoalquachtli omjcallo, in ooaltemoçue, njman ic huj in maltizque, in tlatoanj, ioã tecutlatoque, injc iooaltica tlamaceoaia,

nauilhujtl in moçaoaia ic ixqujmjliuhticatca in neçaoalquachtli, auh izquilhujtl in nepãtla tonatiuh, in ontlenamacaia ixpan vitzilopuchtli: çan no izquioal, in ioalnepantla tlenamacaia, ioan onmjçoa in jxpan vitzilopuchtli, ioan maltiaia.

THIRD PARAGRAPH, in which it is related how they ended the penance, and took the ruler to the courtyard of the palace; and the others they took to their homes.

And after this, when the four days and four nights were ended during which the ruler and lords had fasted and done penance—at that time the ruler came forth, that they might escort him there to the great palace, the ruler's residence. And also at that time the lords entered their homes.

[77] And when this had come to pass, then the ruler chose a propitious day on which the ruler's feast might be observed. He commanded all the majordomos to accord others and give them all capes, and costly devices, and shields.

INJC EY PARRAPHO: ipan mjtoa, in quenjn qujtzonquixtiaia tlamaçeoaliztli, ioan qujujcaia in tlatoanj, in tecpan itoalco: ioã in oc cequintin qujnujcaia in jnchan.

Auh in ie iuhquj in otzonqujz naujlhujtl, ioan nauhioal, in oonmoçauh, in ontlamaçeuh tlatoanj, ioan tecutlatoque, qujnjcoac qujça in tlatoanj, injc concaoa in vmpa vei tecpan tlatocan. Auh in tecutlatoque, qujn no icoac calaquj in jnchan.

Auh in ie iuhquj: njman ic qujpepena in tlatoanj, in qualli tonalli, in jpan motlatocapacaz, qujnnaoatia, in jxqujchtin calpixque, in jxquich tilmatli, ioan tlaçotlanquj tlaujztli, ioan chimalli, in qujtetlauhtiz, in qujtemacaz.

643 FOURTH PARAGRAPH, in which it is told how
527 the ruler made summons to a feast.
648 Then he bade to a feast those from every city. He asked to the banquet the ruler of Michoacan, and the ruler of Cuextlan, and the ruler of Metztitlan, and the lords of the Totonac country, and the lords of Tlaxcala, and the ruler of Cholula, and the lords

INJC NAUJ PARRAPHO, vncan mjtoa, in quenjn qujchioaia tecoanoczaliztli, in iehoatl tlatoanj.

Niman ic tecoanotza, in noujian altepetl ipan, qujconotza in mjchoacan tlatoanj, ioan cuextlan tlatoanj, ioan metztitlan tlatoanj, ioan totonacapan tlatoque, ioan tlaxcallan tlatoque, ioan cholollan tlatoanj, ioan uexotzinco tlatoque, ioan tenjtla tla-

6: Sahagún M-5 (1529-1590) 1954 NU7 Aztec NU7

Appendix A

Continuation of the Fourth Paragraph, Chapter Fourteen[1]

In the priests' house of Mexico, there were established and congregated all the keepers of the gods, the fire priests, and [other] priests, the city's devout ones. There they waited [lest] perchance the ruler might require something—perhaps inquire about something, mayhap of something they had seen in all the places where debts [of sacrifice] had been paid upon the mountains and upon the water; there where, afar, were the small pyramids where each night they performed penances.

For these who were fire priests and other priests, when they came forth well into the night, and when, as was said, the shell trumpets were newly blown, first drew their blood before the devil, with thorns, the spines of the maguey; then each one separately set forth, going quite naked. They went [out] having put about them only their pouches with cords,[2] which went filled with dyed, powdered tobacco—this tobacco mixed with a black [dye]—which they chewed as they went. And one proceeded taking with him an incense ladle in which fire went enclosed; and a small cotton bag in which was incense; and pine wood; and he carried his fir branches in his arms, as well as his spines covered with blood, and a shell as his trumpet. And even though it rained hard or was freezing, just so he went.

When he reached whatsoever mountain he was to perform his due upon, then and there he paid his debt [of sacrifice]. He offered incense; he spread out his fir boughs, his bloodied maguey spines. He listened for the time when trumpets were to be sounded in Mexico, at midnight. And when the trumpets had been sounded in Mexico at midnight, then the priests, they who did penance, blew trumpets everywhere there upon the mountains where they paid their debts. Then they turned back, sounding trumpets as they went, in the dawn, when they again entered the priests' house.

Calmecac, mexico, vncan tecpanoaya, vncan mocenquixtiaya in ixquichtin teupixque yn tlenamacaque, yn tlamacazque yn itlamaceuhcauan catca altepetl, conchiaya yn aço itla ic quintemoz tlatoani, aço itla ic tlatlaniz, aço itla quitta yn ompa yzquican omoztlauha yn tepeticpac, yoã atlan, yoan yn ompa veca caca momoztli, yceceyoual yc tlamaceua.

Ca y ichoanti tlenamacaque, tlamacazque catca yquac quiçaya yn tlquauh tlapoyaua, ỹ mitoaya yancujcan tlatlapitzalo, achto miçoya in ixpan tlacatecolol yca vitztli, ỹ metl yuitzo, niman ceceyaca quiçaya, çan petlauhtiuja, çan ixquich onactiuia yn intoxi yntlamecayouh vncan tentiuh yaqualli ychoatl im piçietl tlanelolli tlilli yn quiquatiuja, yoan quitquitiuia tlemaitl tzacuhtiuh vnca yetiuh tletl, yoã xiquipiltontli yc icatiuh copalli, yoã ocotl, yoã quiçiacauia yn iacxoyauh, yoan in iuitz ycheço, yoan tecuciztli yn itlapitzal ỹ manel cenca quiauiz, anoço ceuetziz yuhca viya.

yn iquac yn oncic campa tepetitech tlamatiuh nimã yc vncã mocttlaua, tlenamaca, contema yn ixcuyauh, yn iuitz ycheço, quiualcaqui in queman tlapitzaloz mexico y youalnepantla, auh yn otlapitzaloc mexico youalnepantla, niman yc nouian tlapitza yn tlamacazque yn tlamaceuhque yn ompa tepetitech in campa omoztlaua, niman valmocuepa tlatlapitztiuitze ye tlatuinauac, y ualcalaqui calmecac.

1. See note 11, Chapter 14.

2. Leonhard Schultze Jena, in *Gliederung der Alt-Aztekischen Volks in Familie, Stand und Beruf* (Stuttgart: W. Kohlhammer Verlag, 1952), p. 330, says of the form *tetzcui*: "*Da er im Text dreimjges bezeichnet, die den Copalbeutel tragen, wird er sich um Priester handeln.*" The term *tlamacazqui* he translates (*ibid.*, p. 161), "*schlicht die mit einer Tonsur.*"

11:Diaz T,H-5 (1519-1520) 1910
NU7 Aztec NU7

346 so much of it, that I curse the whole of it, and as it stank like a slaughter house we hastened to clear out of such a bad stench and worse sight. Our Captain said to Montezuma through our interpreter, half laughing: "Señor Montezuma, I do not understand how such a great Prince and wise man as you are has not come to the conclusion, in your mind, that these idols of yours are not gods, but evil things that are called devils, and so that you may know it and all your priests may see it clearly, do me the favour to approve of my placing a cross here on the top of this tower, and that in one part of these oratories where your Huichilobos and Tezcatepuca stand we may divide off a space where we can set up an image of Our Lady (an image which Montezuma had already seen) and you will see by the fear in which these Idols hold it that they are deceiving you."

776 Montezuma replied half angrily, (and the two priests who were with him showed great annoyance,) and said: "Señor Malinche, if I had known that you would have said such defamatory things I would not have shown you my gods, we consider them to be very good, for they give us health and rains and good seed times and seasons and as many victories as we desire, and we are obliged to worship them and make sacrifices, and I pray you not to say another word to their dishonour."

•783 When our Captain heard that and noted the angry looks he did not refer again to the subject, but said with a cheerful manner: "It is time for your Excellency and for us to return," and Montezuma replied that it was well, but that he had to pray and offer certain sacrifices on account of the great *tatacul*, that is to say sin, which he had committed in allowing us to ascend his great Cue, and being the cause of our being permitted to see his gods, and of our dishonouring them by speaking evil of them, so that before he left he must pray and worship.